

To the most irreuerend Pope-holy Fathers of the two Seminaries at Rheimes and Rome.

44

A Confirmation of the exposition of the former Emblemes, containing a messe of spirituall Sonnets, or two paire of pastorall Eclogues, in rurall meeter: for the Kings Crowne and Dignitie, against the Popes Miter and Rochet.

The first paire of Pastorall Eclogues.

The first spirituall sonnet, containing an exhortation to true subjects, for due obedience to their lawfull Magistrates, upon diuers waightie reasons.

The second spirituall sonnet containing an encouragement of all lawfull Magistrates to suppress the Pope of Rome, and his remish Complices, for sundry good considerations.

The Preface.

To euery lawfull Magistrate, and Ruler in prebeminence, and to their lawfull officers, all people yeeld obedience: Loue, honour, tribute thankfulness, and euery kinde of loyalty, for conscience sake, and not for feare, nor by constraint, but willingly.

All Christian Princes of the earth, pull downe the Popes estate, who made you hornes to wrecke his wrath, and furie. (till of late,) And drunken with the poyson cuppe of spirituall fornication, to bring you, and your subjects all, to utter desolation.

The Preface.

The Sonnet.

Who beare Gods Image and his name, and represent his Maiestie, And occupie his roome on earth (though subiect to mortallitie.) Like sunne that shines full bright in skie, and dazells mortall eye, To thew blind folkes the Lord of life much more to magnifie.
2 Who are Gods cunning worke-masters, directed by his hand, With power and skill, rude things to cause in order faire to stand: Like sope and water, scowring white, and walling very cleane, So as no spot in countenance, nor wrinkle may be seene.
3 Whomeelde Gods Scepter and his Sword to purpose, with effect Hard things to soften, wrong to right, and hidden to detect: Like fire and flame, with parching heate, which by a secret influence, In hardning clay, and softning waxe, declares a wondrous difference.
4 Who execute Gods holy will, and are a liuing lawe, With paine and price, from ill to good, a number to withdrawe: Like Adamant stone, vplifting yron, at Frankensence to smelt, The fence to please, the ane to purge, ill fauours to expell.
5 Who by Gods plentie peace procure, and common-wealth maintaine, With stately porte, in carefull sorte, more then for hope of gaine: Like fertile soile, bespred with flowers in comfortable spring, For mans reliefe, without rewarde, great store of fruite to bring.
6 Who Nurseries are of Christ his Church, religion to defend, Lost soules to saue, and late conduct, and bountie to extend: Like goodly Armies, furnished with shields of beaten golde, The wallies of brasse, the gates of pearle, in sure defended holde.

Whose ordination is but pompe and pride, full of confusion, Like errand theemes, that breake the fence, and enter by intrusion: Not rightly calide: (as Aron was, annoint with sacred oyle,) But startvs stour, with reuell rout, to lue vpon the spoile.
2 Whose insolent supremacie to raig ne about the rest, As though he had all holines and wisdom in his breast, No lesse then Christ, the sonne of God, and tholy Ghost his deputie, Is like Goliaths blasphemie, against the blessed Trinitie.
3 Whose Iurisdiction is too large, for mortall man to teach, Like Babels Tower, which B.blers thought beyond the cloudes to reach: Or Nimrod hunting lustily for praye in euery groun, Or scornfull Ismaell quarrelling with euery one he found.
4 Whose Canons serue to starue the Saintes, and bellie-gods to feed, Pretensdly to build the Church, and helpe the poore at need: Like Iudas, who to spare his purse, enquir'd, what waste is this? And did for thirtie pence betraye his Maister with a kisse.
5 Whose Officiall are hirelings all, which on his seige depend, The cursed courts of wrangling wights to bolster and attend: Like Pilates, Pyrats, Jewes, and Turkes, who naughtie shiftes do vse, Or, bawdes and harlots impudent, who lue vpon the stewes.
6 Whose marchandize is not the marke of any Pastor pure, But fleshy, worldly, diuelish prancks to forge and put in vre, Like hammer, nailes, speare, sponge, and whip, of Annas Caiphas brood, Who cried, away with Christ to th crosse, and shed his pretious blood.

The Sonnet.

Conclusion.

Beholde the happy progenie of Peeres that neuer die, Each after other ministring, by course successiue, Who sway that ciuill gouernment, which God alone doth beare, Prowd spirits to daunt in lewd attempts, meeke spirits in good to reare.

Beholde the Chaire of pestilence, and throne of grosse iniquitie, Ordaining mischiefe, for a lawe, and exercising crueltie: Heere wisdom is, and patience, this mystery to spell, How Lucifer climde vp in heauen, and was throwne downe to hell.

Conclusion.

A short instruction or exhortation, with some notice giuen to the greatest gainers thereof.

Thus euery seemely propertie imports in full effect, That euery lawfull magistrate is one of Gods elect: To rule his subjects orderly, in honest conuersation, And so to further common wealth with godly reformation.



Which pointe, no wise man dare denie, nor beastes (if they could speake) Who in their kinde are very loth, Gods ordinance to breake: Sith nature teacheth lawe requireth, the King of kings doth say, Superiors ought to rule aright, inferiors must obey.

Howbeit the romish Anabaptists, for the popish Monarchie, Have laboured long all gouernements to bring into an anarchie: That they, and theirs, may rule the roast, who haue to doe the least, Vnlesse it be to heale the wounds of that seuen headed beast.

Thus euery vitious qualitie, the substance doth disgrace, Of popish Pseudo-hierarchie, and put it out of place. And proue it no such Bishopricke, as scripture setteth downe, Much lesse to be so catholike, and weare a triple crowne.

No Writer euer could declare by any demonstration, Withall his labour and his wit, such Lordly domination, To come from Christ by Peters kayes, or other argument, Directly, or, by consequence, in either testament.

Howeuer Ecchius, Pigghius, and the rest of that fraternitie, By hooke or crooke, with bell and booke, support the Popes authoritie: And Veritegan-Bochi-skenkely, bragge Champions on a rowe, With scutchions blaze the Popish armes, and cast the King too lowe.

A briefe recapitulation, or rehearfall, with a certaine challenge to the gainers thereof.

The second paire of Pastorall Eclogues.

The third spirituall sonnet, containing an admonition of all states and degrees, in their severall places and callings, to provide for their owne asities and welfares, by rooting out the romish Monster, with his brutish Companions.

The fourth spirituall sonnet, containing an alarme to all the creatures of God, in their kinde, and especially his faithfull seruants, in their vocation, so resist and abandon that sauge tyrant of Rome, with his bloudie Colleagues.

In iust defence of Magistrates, All people hie and lowe, As on your cuntry Fathers deare, both limme and life bestowe, Whom God hath raited vp to rule their subjects in his place, All Traitors false, especially proude Papists to deface.
2 Surmounting high, deep searching wits, found politike, Noble Sates Preferue your roiall dignities from Antichristian mates.
3 Braue ancient stocks, right famous blouds, whom worth hath set aloft Let not Italian Hipocrites your Honours bring to nought.
4 Graue Iudges wise, and Councell learnde, to tell the truth be bolde, That Soueraintie from shauen crownes, al Princes may withholde.
5 Good neighbors neere, Confederats kind, and Bordrers round about, Suppress sedition euery where, cast Romish rebels out.
6 True subjects all, with loyall mindes, fast feeding on the hill Offase defence, in fruitfull ground, by watchfull Shepherds skill, Plucke vp your hearts, addresse your selues, with deadly foes to fight: Namely that monstrous Babilon, who worketh most despight.

Against that purpled Whore of Rome, harke all Gods creatures, harke, Who murdereth all his seruants deere, that do refuse her marke, Come, and reuenge their blood on her, and feed vpon the beast, Whose houre is come, whose fall is neere, God bids you to the feast.
2 Come, all his Saintes, withdraw your selues from her abomination, And double pay her for her hire, and worke her desolation.
3 Come, yee her false friends, flatterring faire, and take againe the glory, Which she from you tooke, of yourlands and liuings transitorie.
4 Come, yee her wretched wies and prancks, forpast from age to age, Out of records, and testifie against her on the stage.
5 Come, thou Gods word, the breath of life, that triest raines and heartes, Set forth and marre her vgly shape, and all her filthie partes.
6 Come last of all, deere Saviour Christ, oncemore, and quite consume The remnant of her forgeries, with fire for aye to fume, In furnace of thy Fathers wrath, where breed those monsters fell, Who persecute thy chosen flocke, and mangle thy Gospell.

Four principal properties of a Christian Magistrate.

1 To know the vertuous, 2 to cherish them, 3 To finde out offenders, 4 to punish them. Such as honor me, I will honor the faith the Lord Lord saue thy Church, our Queene, and realme, and graunt they may preuaile, Against that hideous Antichrist, his body, head and taile:

1 To exalt himself in the temple of God. 2 To dispise gouernment. 3 To counterfite the truth. 4 to denie the vertu of it. Such as honor &c And that we stilly blessed wil may seeke sincere and pure Till we shall be all one with thee, for euer to endure.

Four evil favored qualities of that visting Antichrist.

By G. W. P. S. one of the meanest Ministers of the Gospel in England.